

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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The Christian Secretary

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TERMS.

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For the Christian Secretary.

Address to Junior Ministers.

Young ministers are critical. Zethar writes not for criticism. Expect no classic beauty, or rhetorical flourish. But look here, boys: I shall write with a gossamer's quill; although the hand that shoves it, has seen more than twice twenty years. I think likely you are in debt for your education yet, and sadly in want of books; and your brush holds its age better than your already threadbare coat; and although cloths are low, money hangs up higher than you can reach.—The committee do not settle with you as they agreed; and you are owing some little debts that must be discharged; you are embarrassed, and mortified, and becoming nervous;—family expenses multiplying, and cares increasing. Well, all these things are the beginning of sorrows, but the end is not yet, I tell you now.

Moses says, when going through the wilderness, "The soul of the people was much discouraged because of the way." Why? O, 'twas not broad and flowery enough, and they must follow a dark cloud all day. "Aye, there's the rub." Yes, and the flesh-pots of Egypt behind, had more attraction than the fruits of Canaan before. Remember you are of the same clay, yea, of the same lump; but I beseech you, don't manifest the same spirit. The smiles and caresses of your people, my young brother, having no root, will wither away. Public favor, like a great gourd, is plus in the morning, but minus at noon. In time of prosperity, you may spell *multum*, but take your pen quickly and write *solus*. (Adversity's label.) I have known young ministers with scanty resources, settle with raised expectations of popularity and success, and begin to feed the people with the sincere milk of the word, but give the cream first, for that rises atop; and the good people judge the whole pan by the surface. 'Tis thin,—soon skimmed off; and what then? why, no man having tasted cream, straightway desireth skim-milk, for he saith, the cream is better; and they begin to complain they are not fed. Then it is, that a certain angel (whose visits are not few and far between) whose name in the Greek tongue is Apollyon, (and as his name is, so is he,) whispers in your ear, the church is covetous, fickle-minded, ignorant, miserable judges of good preaching, seek a new home.

Come melancholy, gloom, low spirits, and dejection, come; and here comes Hypo leaning on Bronchitis, and Dyspepsia. All hail! ye vanguard of Diabolus! and does your master, with bruised head above, and cloven foot below, follow your train? and has he got that old spy-glass with him, through which he shows to the purest ministerial eye all the kingdoms of this world, and the glory of them? Well, come, ye messengers of Satan, and buffet that young man, lest he should be exalted above measure. As long as he wields the sword of the Spirit, give him a thorn in the flesh. If there is no sting in death, let him feel, one in life. Brother, bring no railing accusation against the old accuser,—'tis his hour. The Lord rebuked him in the case of Job. He is in thine hand, but save his life; and succored Paul by the promise of his grace.

Learn, and remember this, that human happiness, like Hebrew verbs, have no present tense: if you pursue it, it comes out—"wanting." But, perhaps you cannot be reconciled to the coldness and indifference of the people. They are so distant, and deficient in affection, and confidence. Once they would almost have plucked out their eyes, and given them to me. If it were from an enemy I could bear it. Ah! cease that whining note. There was once an old Baptist minister, whose name was John. He had an excellent voice, (although, by the way, his father was dumb.) In his dress he was plain, in his living, plainer, but in his preaching, plainest. He never added a cubit to his stature, but said he "must decrease," and so he became a head shorter. Because he let his light shine, he was called a burning, and shining light; and the people were willing for a season to rejoice in that light. Only for a season.

Another Baptist minister, who was a very small man, had a name accordingly. Some say, on account of his diminutive stature, it was difficult for him to baptize, and he has been heard to say that Christ never called him to baptize, but to preach the gospel. "Twas no great labor to let such a little man down the wall in a basket. Not only was he a head and shoulders below the rest, but his speech was contemptible." How mortifying! A Roman emperor called him a *high-nosed, bald-pated Galilean*. Whipped, beaten, stoned, bound, stocked, pursued, accused, condemned, buffeted, wrecked, periled, famished, naked, he has passed in, but through tribulation, which time would fail to eulogize. Well, my young brother, what is his testimony in regard to those who should be his friends? *The more I love you, the less I am beloved.* Do you think these things gave him the hypochondria? No; he shook it off from his soul as he did the viper from his hand.

Junior in the ministry, preach the gospel, and live of the gospel! For if you inhale life and

spirits from smiles and applauses, and live and breathe, and have your being in the atmosphere of popular favor, you will faint and die under the frowns and rebukes of the capricious multitude.

Why, what are your troubles? A name. The merest noun. I cannot say a substantive—there is no substance in them. And light as they are, they shall work for you a far more exceeding and eternal weight of glory. A weight that would crush Gabriel. Why could not Gabriel bear it? because he never bore the cross. My son, think, O think, of being an heir of God, and joint heir with Christ. No angel can expect it. The way that leads to it, is a path they never trod.—"Through much tribulation."

Still, my dear brother, may you be happy in your present connection. I hope the church and society will pay your salary in gold, silver, and precious stones, and then give you wood, hay, &c., and make you comfortable. Our colleges and universities manufacture long stiffs, greatly elevating and raising some small men. But, do be content with sandals, for stilts are clumsy things to climb Jacob's ladder with. D, doubled amounts not to a single vowel sound. A boy once pursued his shadow with the utmost ardor. The shadow as fast fled before him. He turned, and strove to run from it,—it followed at his heels, and he could not escape it. MORAL. If ministers pursue popularity, 'twill fly them. But it pursues those who fly from it.

What I say unto you, I say unto all young ministers, watch. Watch what? God's providence. And if you do not say with Abraham, JEROME JEREM, the Lord has not spoken by me. Ministers' wives may next expect to hear from ZETHAR.

For the Christian Secretary.

Items relative to Peace.

MR. EDITOR:—Allow me to request the insertion of the following items from the Advocate of Peace.

Influence of Peace Reading.—"No man becomes interested in what he does not understand; but I have found striking proofs, that only adequate information is needed to give the cause of peace a strong hold upon good men. There is, even among such men, a lamentable degree of ignorance on the subject; but I have never known a fair-minded man examine it as every one should, without becoming deeply and permanently interested."

I met in M. a Christian of education and high standing, an officer in the church, and once a judge in one of the Vermont courts, who said to me, "I have read the Advocate for several years, and I cannot restrain my surprise at the ignorance and apathy of the Christian community on such a subject. I regard the cause as vastly important. It is connected more or less with all other good causes, and this must be sustained, in order to insure the full success of those. I wonder at my brethren. The difficulty is, however, they know next to nothing about it; but they will, they must come right in the end. I have wanted to help you, and have tried for a long time to save a five or ten dollar bill for you." And he showed his sincerity by giving me three dollars on the spot, and assuring me he would send us ten more as soon as he could spare them. True, he is, by universal acknowledgment, a very good man; but perhaps no better than another deacon in the same church, who, with means far more ample, gave after considerable solicitation, a single dollar. The difference arose entirely from their different degrees of information; and yet, strange as it may seem, the latter could hardly be persuaded to read at all on the subject!

No need of efforts in the Cause of Peace.—In P. I met a man, said to be pious and intelligent, who professed to believe there is no need of any efforts in the cause of peace. "Why," said he, there is no war now, nor do I see any danger of one. We've just got over the danger, and I don't see why we should now be at work on the subject of peace. Besides, we are all here opposed to war; peaceable enough; nothing to be done on the subject." All this in a place where soldiers have been stationed for more than a quarter of a century; a place gangrened to this day by the moral malaria of war; a place where every church has some members devoted without scruple to the trade of human butchery for a livelihood!

Continued Liabilities of War.—Many suppose we are now safe from all danger of war, and need no more efforts in the cause of peace; but we might as well say there is no need of any more exertions for temperance until we see all around reeling into the gutter. The custom of using ardent spirits, the source of intemperance, still continues; and until that ceases, we must labor in the cause of temperance. So of war. The principle of settling national disputes by the sword, is yet retained through Christendom itself; the entire war-system is now ready any moment for its work of blood; and so long as this system continues, we cannot with safety suspend or relax our exertions in this cause.

Demoralizing Influence of War.—"P. has not yet recovered, nor ever will, from the effects of our last war. A pious physician in the neighborhood, an eye-witness of its progress and results, told me that all its other evils were not to be named in comparison with its demoralizing influences. His wife, a great grand daughter of old Cotton Mather, related to me many instances of its moral results; but I will here record only one:

"It was that of a young man naturally amiable, and religiously educated, but converted by war-influences into a kind of monster. He saw and confessed the change. 'I am,' said he, 'the son of pious parents; but I care not now for any thing they taught me. I was trained to reverence God and his Sabbath; but now I can trample without remorse on his name and his day. Once I was so tender hearted that I could not bear to see a lamb or an ox killed; but now the sight of a regiment weltering in their own blood could scarcely move me. Once I could not stay in a room where

there was a corpse; but now I could go into my tent with half a dozen of my comrades lying there dead, and pillow my head upon one of them, I could sleep as sweetly as ever."

For the Christian Secretary.

HOME MISSIONS.

ILLINOIS.

Rev. A. B. Harris, of Rock Spring, writes that a larger portion of his time than usual had been spent during his last quarter, in attending protracted meetings in St. Clair and Clinton counties, which resulted favorably to the churches with which they were held. "But," he adds, "we need more ministers in the field. I have more calls for ministerial labor in destitute settlements than three ministers could supply. The fields are to a great extent already white for the harvest, and they are becoming more extensively so daily; and yet there are but few to thrust in the sickle. O, that the Lord would send forth more faithful laborers into this far-reaching and luxuriant harvest. O, that this were more the prayer of his people every where."

MISSION TO OREGON.

Early last summer, we announced the intention of Rev. Mr. Fisher, one of our missionaries in Iowa, to emigrate with a large company to Oregon next spring, provided the funds were contributed for that purpose. We now have the pleasure of saying, that the necessary amount has been paid, or pledged to be paid, in season for him to proceed. Another missionary in Iowa, equally well qualified for the undertaking, has signified his desire to accompany Mr. Fisher. The amount necessary to justify his appointment, is \$300; but that amount it would be inconsistent for us to appropriate, unless furnished us by extra contribution. On so distant a mission, it is desirable that two missionaries should go in company. Cannot the money be raised immediately for the purpose? Are there not many churches, and even individuals, who would feel gratified in pledging it to be paid as soon as the 1st of April next? Had we such a pledge from any responsible source the brother would be immediately encouraged to prepare himself for the undertaking.

Many have already emigrated to Oregon, and many more will follow them. Oregon will inevitably be peopled. At no distant day, we shall probably hear of villages, and cities, and widespread settlements there, destitute of the gospel; and among the multitudes occupying it, will be our countrymen, our acquaintances, and our kindred. Shall we not therefore early plant the gospel there? Shall not the first bands of venturesome settlers enjoy that blessing, and thus be better prepared to impart a healthful character to all their social institutions?

MONTHLY CONCERT OF PRAYER FOR OUR COUNTRY.

At the General Home Mission meeting, held recently at Syracuse, N. Y., the following resolution was unanimously passed:

Resolved, That we earnestly recommend to the churches throughout this State, and respectfully suggest to the entire denomination, that they devote the afternoon or evening of the third Lord's day in each month, to the great object embraced by Home Missions, and that a collection be taken up for this object.

We lay the resolution before the churches at this time for their immediate reflection, and such future disposition as may seem good in their sight. We dictate nothing. It will probably meet with favor by many. Others may prefer to blend the interests of the Home Mission cause with those of Foreign Missions, on the first Monday. But we are confident that the time has come when much more prayer should be offered by American Christians for our country than heretofore. God grant them a spirit of prayer for this purpose.

BENZ. M. HILL, Cor. Sec.

For the Christian Secretary.

BIBLE SOCIETY.

NORTH CAROLINA.

To the Baptists of North Carolina:

DEAR BRETHREN.—It has been ascertained by careful examination and seems now to be universally admitted by intelligent friends, that in many portions of the State there exists a wide and painful destitution of the sacred Scriptures. It is also admitted that the Baptists are the most numerous denomination in the State, and on them therefore rests the responsibility, in a very large degree, of supplying the deficiency.

After prayer and anxious deliberation on this subject, two agents have been appointed and commissioned to enter on the work of bringing a full supply of the Scriptures within reach of all our communities; and at the same time to solicit from every individual such aid as they may be willing to render, for diffusing the light of life over all lands. Such progress has already been made by the American and Foreign Bible Society, in this work, and such facilities are now enjoyed for its entire accomplishment, that the strongest possible motives now invite your active and generous cooperation. Will you not unite vigorously, cordially, perseveringly, in this great effort of Christian beneficence? What redeemed soul, what patriot or philanthropist can fail to feel the obligation which such an appeal now makes imperative!

We commend the beloved brethren appointed to this service viz: Rev. Thomas Stradley for the Western, and Rev. Richard Jacks for the Eastern portion of the State, to the confidence of all the friends of the Bible, and humbly, earnestly ask for them and the great object which they advocate, a prompt, general and candid hearing, that they may secure the liberal aid which you are able to afford them. Please to consider them your servants, your brothers: engaged in assisting you to perform a great and solemn duty. The more assistance and encouragement you afford them, the earlier, better, and more economically will the work be accomplished. On behalf of the North Carolina Bible

Society, auxiliary to the American and Foreign Bible Society.

SAMUEL WAIT, President.

On behalf of Parent Society,

RUFUS BABCOCK, Cor. Sec.

REMARKS.

It will be seen by the foregoing, that brother Thomas Stradley, of Buncombe, and bro. Richard Jacks, of Ashe, have been appointed Bible agents for this State. Their business will be to travel and distribute Bibles and Testaments; and take collections, contributions, and subscriptions in behalf of the Bible Society. They will commence operations soon, and it is to be hoped, will receive from our friends in every part of the State a cordial and generous reception. Those who have observed the signs of the times, for the last few months more especially, and have remarked how errors, and some of the most formidable kind, have been spreading over the land, need not now be told, that the present is no time for inaction.

The present arrangement, it seems to us, is well suited to the emergencies of the times. The people want information; such as may be obtained from a more intimate acquaintance with the word of life. Then let the cause of Bible distribution be sustained among us—let these agents be aided and encouraged. Let their Bibles be distributed in every dark and destitute place—let their labors be sanctified by the prayers of the pious,—and let the funds of this Society be augmented by contributions and subscriptions, until the destitution so much and so justly complained of, shall be made to give place to the light and life of divine knowledge.

Brother Stradley is well and favorably known in the western part of the State, where he has been preaching the gospel for a number of years. Br. Jacks, though a resident of the western section of the State, is, we think, well known in the low country, having travelled there considerably as a missionary of our convention. We commend them both to the grace of God, and to the sympathy and confidence of our brethren.

I. M. ALLEN, Agent.

From the Baptist Advocate.

Letter from Mr. Oncken.

HAMBURG, 5th Oct. 1843.

MY DEAR BROTHER SOMMERS,—Yours, dated 4th April, came duly to hand, and am greatly indebted to you for pleading our cause so warmly before the Board, and not less to all the brethren of whom it is composed, for the readiness with which they met our wants in circulating God's Holy Word in Germany and Denmark. I am glad that my application for a set of plates of an 8vo. Bible has so far met the concurrence of the Board, that they think the project desirable. But in reference to their recommendation to obtain the consent of the Committee of the Edinburgh Bible Society to throw off editions from their plates, I beg to observe, that this would not at all meet my wants, even if this was granted. The Bible of the Edinburgh Society is a school Bible, a small 8vo.; I want plates for a large 8vo.—The type of the former is too small for general circulation, and the plates of the Frankfurt edition are much worn, so that a new edition is much required. I would, therefore, urge the importance with your Board, to have a set of plates cast, from which 100,000 copies may be thrown off. Such a measure would tend greatly to give a greater stability and certainty to one part of our work, for I am now constantly kept in uncertainty as to how far efforts in the circulation of the Holy Scriptures may be extended. I trust also, that the whole aspect of the mission is such as to call for such a measure.

Our converts and churches are increasing, and with their increase, the means also to furnish the perishing millions with the Word of Life. In addition to this, there is another call on the Board at the present time to do what they can: I have been recently instructed by the Committee of the Edinburgh Bible Society, to limit the circulation of their Scriptures considerably, owing to want of funds, brought on by the recent disruption in the Scotch Church. I trust, therefore, that our good brethren will not keep me long in suspense. It will take a year before the plates can be furnished, and the money will not be required till then.

I have been looking every day for a letter from you, authorizing me to employ suitable brethren as colporteurs for Bible circulation. I concluded the Board would adopt this plan, from the inquiries you made on the subject. I had, indeed, made so sure of this, that I have already arranged matters with one brother in Pomerania. But if my wish is not realized, I hope to employ that brother at the expense of the Board of Foreign Missions at Boston.

The printing of the Pocket Testament is drawing to a close. I am nearly every day occupied in closely comparing the parallels before it goes to press. I hope this edition will be well received by the public, and I think the sacrifice in circulating it will be trifling. The former edition of the New Testament is nearly exhausted.

I have just returned from a tour to Oldenburg, Eastfriesland, &c. The truth is advancing in every direction, notwithstanding the opposition which it has to encounter at every step. At Oldenburg my heart was filled with unspeakable joy. I met there 33 converts from every part of the Grand Duchy; some had travelled on foot upwards of 25 miles. We enjoyed a season of sweet communion with each other, and with our Lord. At Varel, my native place, five precious souls have also been brought to Jesus, and have been buried with him in baptism, and at Jever several are now on the point of being added to the little flock there. Thus a considerable inroad has been made on a part of Satan's kingdom the most formidable. The silence of death reigned until within five or six years throughout the Grand Duchy; we have now nearly 70 living witnesses for God's truth there, and I hope they will multiply on all sides, by holding forth the Word of Life to their fellow-men.

At Hamburg we have peace from without, and prosperity within. Seven converts were immersed last Sabbath, three of them from a place in Holstein, Elmshorn, where the Lord has opened a door for us, and where one of our brethren goes every Saturday to dispense the Word of Life on the Lord's day.

There is, however, one circumstance which detracts from the unspeakable joy I experience in seeing the work of the Lord prosper. I attempted to preach again a few weeks ago, but soon found that it was impracticable—my throat being still so much enfeebled. I am now strongly advised to go to the south of France for the winter. May the Lord dispose of me according to his good pleasure. Nothing appears to be of any benefit to the disordered part but quietness, and this, surrounded by so many interesting events, bearing on the extension of the Redeemer's kingdom, is almost impossible.

Let me hear as early as possible what the Board has decided on, in reference to the plates for the Bible. The Lord reward you for all the love you have shown us. To yourself and the respected Board, my brotherly and affectionate salutation.

Yours in the Gospel, J. G. ONCKEN.

Why the English Government favors Puseyism.

It is a singular coincidence, that while some twenty of the English bishops have condemned the dogmas of the Tractarians, the government is favoring those who teach them. The Queen has several chaplains in ordinary. The Hon. and Rev. Baptist Noel, one of the number, and one of the ablest and best men in the established church, is seldom or never called upon to preach before her Majesty, while Rev. Theodore Hook, a Puseyite, has had this honor repeatedly. Her domestic Chaplain is a High Churchman, Rev. Samuel Wesley, D. D., a grandson of the late Rev. Charles Wesley. When in Scotland last fall, instead of attending service at the established church, according to the usage of English sovereigns, Victoria sent for a Puseyite clergyman, and commanded him to preach in the saloon of Dalkeith House. And why does the Queen, and why do the governments of Europe favor the High Church spirit in religion?

The reason is palpable. The progress of popular liberty in Europe, which is giving importance to the voice of the people, and diminishing the power of sovereigns, is contemplated with deep concern. A spiritual hierarchy is courted and favored, because it offers a powerful barrier to freedom of inquiry and thought, and may serve as an able auxiliary in holding the many in a state of ignorant vassalage to the privileged classes.—The history of Christendom clearly shows that the dominion of a powerful hierarchy in the church is incompatible with private judgment and public liberty. And the same cause which is now leading France to a close alliance with the Romish hierarchy, also inclines England to extend the claims and strengthen the power of the English hierarchy. In these facts we have an explanation of the great increase of Popery in Europe generally, within a few years past, and the decided approximation of the present policy of the Church of England toward the Romish hierarchy.

But this scheme to arrest the progress of popular liberty, we trust, will fail. The Wesleyans, a numerous body in the three kingdoms, who have heretofore been on good terms with the establishment, are now constrained to take a new position and should the progress of Puseyism lead them to combine their strength with the Free Church of Scotland, and the Presbyterians of Ireland, and with all the other dissenters of the kingdom, the established church will fall. And we do not anticipate harmony and quietness in the ecclesiastical affairs of Great Britain, till its days as an established Church are numbered and finished.—Chr. Observer.

'I give myself unto Prayer.'

Happy is that man or woman who can adopt this language with truth; and as useful as he is happy. What absolute devotion does the language express! How different from that intermitting and inconstant worship, which characterizes, it is to be feared, the mass of professed Christians. This hearty devotion has a wonderful influence in God's moral government. He regardeth the prayer of such. Such prayer has a more intimate connection with the progress of religion, than people are wont to believe. Men who do believe it, may account for it in different ways: but the fact itself must surely be admitted. God will not deny himself, and his promises pledge to such prayer the richest returns.

I give myself unto prayer, not to the occasional repetition of a form; but the labor of my soul is the seeking from God the blessings of his grace for myself, and my fellow-men. It is a devotion like that which distinguishes the avocative man in the pursuit of wealth, keeps me vigilant, and in wakeful expectation for returns. What an aspect of life, of circumspection and energy would be put upon the church, if all its members gave themselves unto prayer.—Chr. Mirror.

Misprinted Bible.

The Protestant Churchman says, that an edition of the Bible has been issued, containing fearful perversions of the truth, owing to the carelessness of those who superintended its printing and publication. A misprint occurs in 2d Timothy, ii. 16, which is as follows:

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for destruction in righteousness." This is indeed a sad, an inexorable error, a dreadful perversion of truth. In 2d Peter, i. 5, the command to "add to your faith, virtue," is destroyed by printing "and to your faith, virtue." We agree with the detector of these errors, that the whole edition should be suppressed. Persons should be careful in purchasing Bibles, that they do not get copies of this edition. It is a duodecimo, stereotyped by J. Howe, Philadelphia, and published by Judd, Loomis & Co., Hartford, Conn.—Reflector.

From the Christian Observer.

Revival among the Jews at Pesth.

Mr. King, of Athens, having recently had occasion to travel for the benefit of his health, visited the capital of Hungary, which is composed of Pesth, on one side of the Danube, and Buda, on the other. These two places are connected by a bridge, and contain about 120,000 inhabitants—nearly 100,000 of whom are in Pesth. On arriving at this place about the middle of May, Mr. King found himself in the midst of an interesting revival among the Jews. Believing that some account of this remarkable work of grace would be gratifying to Christians in this country, he has sent a communication, from which the following are extracts:

"In this corner of the earth, which has for ages been full of darkness, my eyes have seen, and my ears have heard wonderful things—things which have filled my soul with joy, and which have caused joy, I doubt not, among the saints and angels in heaven. The Sun of Righteousness is beginning even here to shine, as through a dark cloud, and its precious rays have fallen on some of the lost sheep of the house of Israel; yea, several of these lost sheep have, within a few months been gathered into the fold of Christ. I have seen them and conversed with them; I have visited several of them at their houses, and prayed with them; and such simplicity, such God-like sincerity, such prayerfulness, such love to the Saviour, such devotedness to his cause, I have seldom seen, except in what are usually called revivals of religion in my own native land.

One striking characteristic, among most of those I have seen, is a great desire for the conversion of their brethren. They sometimes spend almost the whole night in prayer. Two gentlemen are here from Edinburgh, sent out by the church of Scotland, Messrs. Smith and Wingate, who are, by the grace of God, doing a great work among the Jews. They are laboring, as all missionaries and ministers, in my opinion, ought to labor. They devote themselves to the "ministry of the word of God and to prayer." The whole work seems to be carried on by prayer. And there is among them a spirit of love, a spirit of humility, a feeling of entire dependence on God for success in this glorious work. And there are many in Edinburgh and Glasgow, and other parts of Scotland, who regularly unite in prayer every week, for the lost sheep of the house of Israel. Here is the secret of their success. They look to God. He does the work, and they give him all the glory."

Messrs. Smith and Wingate are assisted by Mr. Neuhaus, a converted Jew, who appears to be devoted to his work. As the missionaries are not allowed to organize a Presbyterian church at Pesth, they consider themselves, and are considered by others, as belonging to the Reformed Church of the Helvetic Confession, which, with that of Augsburg, are the only confessions which are tolerated. Most of the converts, therefore, are baptized by the minister of the Reformed Church.

Some of those who have been baptized, are young men of intelligence. Several are members of the university in this place, and have nearly finished their studies; others have already received their diplomas. All of them seem to have received the true spirit of missions, and are laboring, more or less for the conversion of their brethren. Some of them belong to the most influential Jewish families in Pesth.

Among the recent converts is a Mr. Saphir, who is regarded by the missionaries "as a most valuable man." He is one of the most learned Jews in Hungary, and projected the principal Jewish school in that country. Another, previous to his conversion, had translated the Pentateuch into the Hungarian language, and published it with the original Hebrew and notes. A Mr. Zerkowitz has lately been baptized; he intends to devote himself to the work of missions. Mr. King was present at his baptism. "It was to me," says he, "a most interesting and solemn season indeed."

The greater part of the night previous to his baptism was spent by Mr. Zerkowitz and the other young men, converted Jews, in prayer. Some of them, I was told, previous to their baptism, spent the whole night in prayer; and the effect of prayer seemed manifest in their conversation and deportment.

The evening of this interesting day I spent at Dr. Wohl's with several other persons. Out of seventeen or eighteen who were present, eleven, I believe, were converted Jews, of whom Mr. Zerkowitz was one. After we sat down to the table, he took his stand—at the request of the other young converts, I suppose—at one end of the table, read from the Bible two or three verses of the eleventh chapter of Romans, and made quite an interesting address, and offered a prayer. During his address he turned to the missionaries, and thanked them "a thousand times" for having come to speak to him of Christ, and to be the means of opening his eyes which were before blind. After the address and prayer, we had coffee and various kinds of cake, and all seemed to partake of this repast with joy and singleness of heart. All seemed to be of one mind—all loving the Savior. One of them remarked, "We ought all to live in one house." I replied, "In our Father's house are many mansions, and we shall, by and by, all assemble there." He said he wished it now. I replied, "We must now labor in his vineyard, and by and by we shall go to our house—our home." On being requested to expound a portion of Scripture, or make some remarks, I selected Acts ii: 14-47. Mr. S. reads in German, and I made some remarks in English, which he interpreted into German. We remained until near midnight, feeling as if we could hardly separate.

At the close of his account of this day, Mr. King remarked, "This has been to me a great day—a day of glory—a day of joy."

On Thursday, the 26th ult. the Rev. James Upham, recently pastor of the Baptist Church in Manchester, N. H. was installed as pastor of the Baptist church in Millbury, Mass.—*Watchman.*

RETURN OF DR. BAIRD.—The Rev. Dr. Baird and Rev. Mr. Sawtell, with their families, were to sail in the Havre packet of the 16th of October, for this country. Their arrival is therefore to be daily expected. Mr. Sawtell is to labor in this country as an agent for the Foreign Evangelical Society.—*Id.*

Christian Secretary.

HARTFORD, NOVEMBER 24, 1843.

"Revivalism and the Church."

We are well aware that, to the great majority of our readers, it will appear that the production, whose title again heads one of our columns, has already received quite as much of our attention as it deserves. Nevertheless, the great subject involved possesses importance, commensurate with the gospel itself, whose dearest interests it affects. This title, taken antithetically, (*quasi* the Church vs. Revivalism,) embodies that aspect of it which seems to predominate in the public mind, at present, and the book itself may be fairly considered as representing the opinions and feelings of the great majority of the Episcopal denomination in this country. For these reasons, we must devote a few paragraphs to a further consideration of its tone and character.

In the strictures here put forth, we are aware that more direct reference is had to the adherents of "the Puritan system," as represented by the Reviewer, whom the author considers "a foe worthy of his steel;" but when he comes down, "at one fell swoop," upon "REVIVALISM" as a mode of Christian action, he includes in the comprehensive epithet, the dearest principles of not a very few, who claim no property in that system, and are in no wise responsible for its inconsistencies. He speaks to us; and we take the liberty of replying. And we would have this "Presbyter" (and not only him, but his master, too,) to know that there exists a people, (a *sect*, if that will please him better;—"a sect" like that of old "everywhere spoken against,") which can wash its hands of Calvin, Beza, Dr. Mather, and all their alleged discrepancies; which disavows all connection (the remotest) with Harvard University Unitarianism, and the other beauties and blessings of "the half-way covenant;" which never has involved itself in the intricate foolery about the precise effect of a little water on a baby's face; which is guiltless, ever has been, and ever means to be, of that mighty "mistake" which consists in extending the hand of fellowship to the system of Episcopacy. It is a remnant which never has bowed the knee to Baal.

This people are Revivalists. That is, if the flame of piety burns low in their hearts, they believe in *reviving* it up again. If the work of the Lord languishes and there is an apathy in the community, on the great question of the soul's salvation, they believe in praying God to *revive* his work. If *once* praying does not bring the blessing, they believe in coming again to the mercy-seat, somewhat as did the woman, who "would be avenged of" her "adversary." They do not deem it a hardship nor a piece of foolishness, to gather in this manner, every night in a week, (perhaps two weeks, or even more,) and to pray, without so much as a rubric to sanction, or a book to assist them, that God would revive his work. This is one of the "artificial means" used "every winter" (especially every *spiritual* winter, though that sometimes comes in the summer) to "get up" a revival. Well, the effect of all this *machinery* is very apt to be an excitement—"a LOCAL excitement." Backsliders begin to return in a state of great 'excitement' and to take their places in the church,—Christians grow tender in their feelings, and shed penitential tears, and make confession of their faults, (though there is never any body by, who feels qualified to pronounce 'absolution') and sinners, lately impenitent and careless, crowd around, under the influence of excitement, and 'trembling,' like a certain ancient, cry, "Sirs, what must we do to be saved?" So, it seems, this people believe also in "excitement."

Sometimes, also, in these revivals, the gospel is preached, plainly, faithfully, pungently. The sinner is exhorted to repent, believe, and "be baptized;" he is never required to have been baptized—an *ex post facto* requisition, which, in their view, would ill comport with the simplicity and directness of the Word. The graceless, the scoffing and the profane, who have never, since they first drew breath, manifested any of the fruits of the Spirit, are addressed as "children of the world" and never "as the disobedient children of God." They are assured that as children of the devil, "whose works they do"—they must be reconciled to God,—that they "must be born again," or they "cannot see the kingdom of heaven." No more reference is made to any hypothetical regeneration, or dedication, or sign, or seal, or what not, in unconscious infancy, than though such a matter could have no possible bearing on the duty of a rational being, addressed by the invitations and promises of the gospel. Such preaching, accompanied by such praying, seldom fails to "get up an excitement." And when the number of inquiring souls increases, and in their anxiety to hear of the way of life, they press eagerly toward the house of prayer, this people are not in the least disturbed by the impropriety of meeting with them night after night, during the long winter evenings, and the product is that bugbear—a "protracted meeting!" Is it not dreadful?

And this, dear reader, is REVIVALISM, nor more nor less. This is what "the Church" is setting herself to extirpate. This constitutes that theme so prolific of vaporing and abuse, when brought into contact with the heart and pen of this pamphleteer. Hear him:

"It is a system which we can call by no name more courteous and inoffensive than Revivalism. Its age is only a little more than three score years and ten, and already it begins to be superannuated, and to need an annual galvanizing to make it live. The venerable pastors of New England denounced it with one voice, when it appeared; and it has more than fulfilled all they predicted of its ascendancy, in the growth of fanaticism of every shade and hue; not to add heresy of all classes, and infidelity of the deadliest root. And while God, who has mercy and not sacrifice, has, we cannot doubt, even from among these tares gleaned a rich harvest for his garner; we must be allowed to wonder how the most blinded of enthusiasts could set up this gospel of a century—this mere provincialism—this undefined, incongruous, and still effervescing mass of theories and opinions—this antick great grandchild of Geneva—such a gospel—as THE Evangelical system! Why! does the man remember that the saints and martyrs of God from Ignatius to Seabury, have been crowding to the skies from every nation and kindred, and language under heaven, for seventeen centuries before such a system had a place in chronicles! And these two systems, (quotha!) 'are now in conflict!' True—but what a conflict! The conflict of the sun returning in strength, with the fogs that have come up in a single night; of the breath of the Lord of Hosts with the thousands of Assyria! I know not what you hope from the concussion you would challenge—but who among us will be taught alarm for the Solar System, because a shattered planet has been suffered to disturb its tranquility with asteroids! Where is the Churchman that can be stormed into fear, that a provincial sect, and the nineteenth century, have become the monopolists of the grace and truth of God! or that in collision with the 'Spirit of the age'—all antiquity, and the whole Catholic organization, after surviving Goth and Hun, Turk, Jew, Infidel and Atheist, are to fly before the Revivalism of New Haven, championed by an orator of the New York anniversaries!

Upon this follows a measure of "rapture" in Greek, which must be excused for omitting, for the truth is, there is no *type* in our office, which is adequate to express it.

The system, as will be seen, is characterized in this extract, as something *new*—as but little over seventy years of age. That to this writer, and such as he, it is something *strange*, we can well suppose; that it should be entirely beyond the pale of his sympathies, is an *a priori* inference; but before concluding, with him, that it is so exceedingly novel and recent, we should want to know if there is anything like it in the Bible, which, as we view it, bears marks of seniority above venerable Episcopacy itself. We should ask ourselves, with our Ecclesiastical History open at the Book of Acts, if there existed any Revivalism in the apostles' day. If 'protracted meetings' had any being in those times, when "daily in the temple and in every house, they ceased not to teach and preach Jesus Christ;" and when "by the space of three years" Paul "ceased not to warn every one, night and day, with tears." If there was any 'excitement' in that assembly at Jerusalem, where three thousand people were "pricked in the heart" under the bold and searching exhortation of the apostle Peter, and cried out, "Men and brethren, what shall we do?" or if the men who were charged by the Thessalonian mob with having "turned the world upside down," and for similar purposes having "come thither also"—were not after all very much given to the "getting up of local excitements." Such an examination of this tolerably ancient record constrains us to believe that, in those primitive times, the church was quite favorably affected towards these very prayer-meetings, which are so unpopular among the votaries of modern antiquity; and that they used to come together often enough, and "continued in prayer and supplication" at least long enough to "intone" their liturgy several times through. That the inspired men of God of 'that elder day' were accustomed to spare no "artificial means" which lay in their power to awaken the popular attention to the great dispensation which had been committed to their keeping; and never supplied opiates for the conscience, as an antidote to heresy, schism, or "frenzy." That if they "turned the world upside down," it is nevertheless probable that they left it *right side up*; and furthermore, that it must have been pretty nearly upset again since the Bible was written, and it is getting to be high time to give it another turn.

This, then, is our answer to the charge of *novelty*, which they bring upon this system. That nothing which may be found in the Bible, can be branded with this epithet, in the odious sense which is intended; and if Revivalism be not scriptural, common sense is no touch-stone to bring to the Word of God. For what more is essential to this proscribed system, than is embodied in the precepts:

PREACH THE GOSPEL, AND PRAY GOD'S BLESSING ON IT:

LET US HAVE THE RIGHT KIND AND ENOUGH OF IT.

* This is the passage which was quoted in our last, but excluded for want of room.

† ["Presbyter's" Note.] I use this term as justly characterizing the artificial means "got up" every winter to produce local excitements. Let no one understand me as meaning to undervalue any real benefits in individual cases, which are traceable to attention to the gospel during these excitements; but which, in no other way result from them, than orthodox views of the Second Advent, acquired during the "Millerite Controversy," are to be credited to the poor man who succeeded last year in raising such a wind. To God who overrules the evil, and makes the frenzy of man to praise Him—to Him alone be the praise! We do not think these are the appointed means. Doubtless a ghost would raise a great excitement; and some might fear the warning and get good. Yet it would not be wise to wish such a minister; and in this whole matter we regard Luke xvi. 29, 31, as the general rule.

We need not wonder that those who can decry any thing unscriptural in this, should be deeply impressed, at the same time, with the dangerous tendency of the right of *private interpretation*.

We are free to admit the existence of many things, often found in connexion with Revivalism, which lie widely open to censure as severe as that so unreservedly bestowed in this pamphlet; and were these abuses all which are contemplated in the animadversions of the author, our strictures would be most unjust. But it is not so. We have joined issue with him fairly, and we presume he will not dispute it. It is the system, in all its features, he eschews; the means employed, the doctrines preached, the effects produced.* And these, (as he boasts, and as Baptists, at least, have always been convinced,) it is the aim and tendency of Episcopal institutions to destroy. And how? let us solemnly inquire. How?

This opens a field of remark, upon the propriety and expediency of entering which, we are not yet clear. Here, then, for the present, we stop. In our next, we may ramble on awhile, from the same text. Meanwhile, we shall "sleep on it" a few nights; and not forget to employ some still more effectual means to ensure our entering upon this part of our subject, if at all, in a Christian spirit.

* Any attempt to avoid this conclusion, by disclaiming "to undervalue real benefits in individual cases," must, of course, be futile; inasmuch as it is well known, that the great majority (and among these, the most faithful, pious and self-denying,) of the members of our churches, were converted, if at all, under just such influences as these.

Departure of the Missionaries.

The missionaries who were publicly designated at the Bowdoin Square meeting house, on Sunday evening, Nov. 5th, went on board the ship Charles, bound for Maulmain and Calcutta, on Friday morning last. The ship was expected to launch immediately, and services appropriate to their departure, were accordingly held on board, at 11 o'clock. The Rev. Wm. Hague conducted these, offering prayer, which was followed by singing the "Missionary Hymn." Owing to the unfavorable state of wind and tide, the ship did not leave the wharf till Saturday morning. The missionaries, however, remained on board. The Baptist ministers are accompanied by Rev. W. Gunn and wife, of the Lutheran Evangelical Church, and Rev. J. C. Dow and wife, of the Free Will Baptist Church.

Many tears were shed at the departure of these beloved friends, and the benediction of thousands falls upon them, as they go, our representatives, and the heralds of our common Master, to "the people that sit in darkness."—*Reflector.*

PUSEYISM IN THE CHURCH-YARD.—It appears that the Puseyites in England have approached so near the Romish church, as to forbid the burial of unbaptized children in their church-yards. Several cases of the kind have occurred in different parts of the kingdom. The Oxford Chronicle gives an account of a disturbance that occurred in that city over the corpse of an unbaptized child, which, had it taken place in this country, would have resulted, no doubt, in the expulsion of the Priest from the town. "More than once," says the Chronicle, "the church-yard of this parish has been the scene of disturbance and outrage; more than once has tumult and riot been the consequence of the indiscretion of the curate." This curate is the Rev. T. Chamberlain, who has been lately appointed to the curacy of St. Thomas, Oxford. The following account of the scene, is published in the last Protestant Churchman from the Oxford Chronicle:

"On Friday last the curate raised a dispute over the dead body of a child, brought for interment, which ended in riot and blows, and caused a high state of excitement and indignation through the parish. From an authentic statement of facts now before us, we find, that the curate intimated that he would not bury the child when it lay dead in the cradle, that he renewed his refusal at his rooms at Christ Church, that he rested this refusal on the ground that it had not been baptized for the pardon of sin! that, after long remonstrance by the father, who, having four little ones buried in the parish church-yard, naturally desired that the kindred dust should have an depository, the curate said if he buried it, it would be in a way the father would not like.

The father urged that the child had been baptized by the senior Wesleyan minister, the Rev. M. Wilson, who was ordained by Dr. Coke, a presbyter of the church of England. On the morning of Friday the sexton intimated to the mother that a grave was dug in a corner of the churchyard. In the afternoon the funeral procession entered the churchyard; the curate also, attended by three policemen, was on the spot, and pointing to the grave, said, 'There is a grave; I mean to bury your child as a castaway.' After a brief dialogue, the excited and bereaved mother seized upon the curate, and a most painful spectacle ensued. The clergyman, desirous to escape, and calling for the police; the mother demanding the interment of her child; the father calling for a spade, and declaring he would bury his child by the other children himself. A large crowd gathered, and for nearly three hours the church-yard is the scene of excitement, disorder, and tumult. In the end the child is buried by the side of its relatives, and by another clergyman.

Nothing, surely, can be more painful to contemplate than exhibitions such as these, unless it be the hateful spirit, the intolerable assumption, and the unchristian dogmas in which they originate."

BR. BURE.—A meeting of the Sabbath School Society of the Hartford Association, was held on the 8th inst., at Bloomfield. The president, Dea. R. Bradley, called the meeting to order, and read a hymn, which was sung by the choir of the church, who were promptly in attendance through all the exercises, (this was as it ought to be in such cases.) A portion of Scripture was read, and prayer offered by Br. Wm. Reid, according to previous appointment; br. G. B. Atwell was punctually in attendance to fill his place, and addressed parents and guardians. So was also Br.

D. Ives, and addressed the children present. So was also Br. R. R. Raymond, and spoke on the dignity and importance of the Sabbath school enterprise. Br. J. S. Eaton, who had been appointed to address the superintendents and teachers, we regret to say was detained from meeting with us through sickness, but Br. N. Whiting took his place, and spoke to superintendents and teachers. The address of Br. Atwell was rich in instruction, particularly to mothers, on the great importance of early instruction, in forming the character of the rising generation, and was introduced by the following important saying of Jeremy Taylor—"Mothers, educate your children, or the devil will do it for you." The address of Br. Ives was full of important and well expressed counsel to children, on the one point of obedience to parents; the whole effort of the speaker in this address seemed to be to leave on the minds of the children, (who listened with great attention,) the vast importance of the command, "Honor thy father and mother." This command was urged by the speaker on children of every age, whether their parents were good or bad people, by many arguments such as children of every age might understand. The address of Br. Raymond was an excellent exhibition of the sublime and glorious in the Sabbath school enterprise, illustrated by comparing the apparent smallness and insignificance of Sabbath school labors and unostentatious effort, with the grandeur and glory of its future and eternal results. The address of Br. Whiting was fraught with simple, important, practical lessons to superintendents and teachers, on the importance of punctuality in their several duties, and due attention to their libraries, and a proper selection of books.

The congregation was large, and appeared to be deeply interested in the exercises of the occasion; and we believe this quarterly meeting was one of great gratification and profit to all who availed themselves of the privilege of its enjoyment.

Arrangements for another quarterly meeting were left with the President and Secretary. The meeting adjourned with a song of praise and benediction. WM. REID, Clerk.

Tarrifville, Nov. 20, 1843.

NEW LONDON BAPTIST ASSOCIATION.—The Minutes of this Association, the meeting of which was held with the Baptist church in Essex September 27 and 28, have just reached us; the delay having been occasioned, as we learn by a note received with them, in consequence of the failure on the part of the printer to have them ready when promised.

The past year has been one of unnumbered mercies with this Association; nearly all the churches speak of revivals having been enjoyed by them. As the result of these blessings eight hundred and eighty-nine have been added to the number by baptism,—the Association now numbering three thousand seven hundred and forty-one members; twenty-five churches, and twenty-five ordained ministers. Two new churches were received into the Association. The Circular Letter is a well written document, containing many pertinent thoughts on the present condition of the churches, and the means employed for increasing the number members. If we can find room, we may insert this letter entire hereafter. The preachers on the occasion were, Rev. S. Shailer, Rev. L. Covell and Rev. H. B. Kenyon of Wethersfield. The next meeting is to be held with the Baptist church in Colchester Borough on the last Wednesday in September 1844. Communications should be addressed to Rev. R. C. Mills, Colchester.

FAIRFIELD CO. BAPTIST ASSOCIATION.—The annual meeting of this Association was held with the Baptist church in Norwalk, October 11 and 12, 1843. There are 12 churches, 12 ordained ministers, and a total of 1288 members in the Association. The number of baptisms during the year is 210. A majority of the churches are small, numbering less than 100 members; but we perceive, by the Minutes, that vigorous efforts are made by the Association to sustain a domestic mission within its bounds. The Rev. Lucius Alwater has been in the employ of the Association half of the time, the other half having been devoted to the interests of the church of which he is pastor. A church will probably be organized as the result of his labor, during the past year, at a place known as the Iron Works, in Brookfield. A committee, consisting of the Rev. Messrs. Linsley and Webb, was appointed to prepare resolutions on the benevolent objects of the day. This committee made a most interesting report, in which the claims of the American and Foreign Bible Society, the Domestic Home and Foreign Missionary Societies, temperance, and Sabbath schools, were warmly and eloquently set forth. The Circular takes a rapid view of the numerous errors that have sprung up, and are now advocated to a greater or less extent, and urges the importance of sound doctrinal instruction. The introductory sermon was preached by the Rev. Addison Parker, of Stamford, and the missionary sermon by Rev. Wm. Denison, of Weston. The Rev. L. Covell, of New London, Rev. T. C. Teasdale, of New Haven, and Rev. T. Benedict, of Hartford Association, preached during the session. The next meeting of the Association will be held with the 1st church in Danbury, on the 2d Wednesday in October, 1844. Communications should be addressed to Rev. Jas. J. Woolsey, Norwalk.

WASHINGTON B. session of this Association, was held Sept. 27 and 28, 1843; ordained ministers 3; added by baptism 10; number 1986. The Association published a Circular Letter, the subject, "Transient should be addressed," lumbia, Maine.

LIVES OF THE Dr. Newman is a book, the lives of the members of the Association, tend down to the time Saints ceased to be few eminent or holy who are not in the says, have been dis printing their names ses over two hundred Protestant Churches Odo and Dunstan, w human cruelty to the ter particularly cele for seizing the dev red hot pinners, as holding him the neighborhood resour

This work will su for the Times," and which have ceased. part of the English trash.

THE WESTERN B per was started about chanan, Bottetourt C title, Elder Wm. H. signed, we presume, the denomination in The number before it ceived, is well filled the exception of two which the word slave tals for the purpose on a given day, the tion are to be sold a Hughart will look at himself whether he cause of religion, and scend to make more beings, perhaps fello der the auctioneer's

REV. J. For the purpose of the character of this Hamilton Church, of the 6th inst. furnished solution:—

Whereas, a report lated that the Rev. J. censure by the church; This is to certify the ber of the First Bap Madison county, in the eight years, and that referred against him to esteemed by this church ful minister of our L Done by order, and

Hamilton, Nov. 6th

NEW WORK ON AM tain Dr. Collyer, who been known in this com mal Magnetism, havin erts to his favorite th land for the purpose, new business. In a l Boston Daily Mail, he of his labors since his

"I have just comple can manners, custom life in their midst hav their character. It w of American Life." I friends in America; friendship not wrong enemies, for my traduc drawn, and I promise till it has struck venge licentiousness of the A ly exposed—the vice masked and unwhipped ered and exposed in al

The author deserves lie beforehand of the certainly a very candi only the enemies of l "double-edged saw sheathed till it has s ranks." Such a book to the friends of the M any. This new work bly, to bind up with Di Travels, and Mrs. Trol on American Manners.

REINSTATED.—We p of the Christian Wate liam Crowell is again sponsibility of that pap

The Address on the by the Rev. Dr. Porter repay a perusal.

the children present. So Raymond, and spoke on the subject of the Sabbath school. Eaton, who had been appointed superintendent and teachers, is detained from meeting with his family, but Br. N. Whiting took his place. Atwell was rich in instruction, and on the great importance of the Sabbath school, in forming the character of the children, and was introduced by the Rev. J. B. Hague, of Columbia, Maine.

LIVES OF THE ENGLISH SAINTS.—The Rev. Dr. Newman is about to publish in periodical numbers, the lives of the English Saints. The list is to commence with the second century, and extend down to the time of the Reformation, when Saints ceased to be canonized in England. A few eminent or holy persons are to be included, who are not in the sacred catalogue; these, he says, have been distinguished from the Saints by printing their names in italics. The list comprises over two hundred. "Among these," says the Protestant Churchman, "we see the names of Odo and Dunstan, who are notorious for their inhuman cruelty to the Princess Elgiva, and the latter particularly celebrated, as related by Osbourne, for seizing the devil by the nose with a pair of red hot pincers, as he put his head into his cell, and holding him there 'until he made the whole neighborhood resound with his bellowsings.'"

This work will supply the place of the "Tracts for the Times," and "The British Critic," both of which have ceased. We presume the mind of a part of the English church is prepared for such trash.

THE WESTERN BAPTIST.—A new Baptist paper was started about three months since in Buchanan, Botetourt Co. Virginia, under the able editorship of Elder Wm. H. Hughart, editor. It is designed, we presume, to subvert the interests of the denomination in the western part of Virginia. The number before us, the only one we have received, is well filled with religious reading, with the exception of two or three advertisements in which the word *slaves* stands out in large capitals for the purpose of acquainting the reader that on a given day, the slaves on a certain plantation are to be sold at auction. We hope Elder Hughart will look at this subject, and enquire of himself whether he can honestly advocate the cause of religion, and at the same time condescend to make money by advertising his fellow-beings, perhaps fellow Christians, to be sold under the auctioneer's hammer?

Rev. Jacob Knapp.

For the purpose of meeting reports injurious to the character of this eminent evangelist, the Hamilton Church, of which he is a member, on the 6th inst. furnished him with the following resolution:—

Whereas, a report has been extensively circulated that the Rev. Jacob Knapp has been under censure by the church to which he belongs.

This is to certify that he is and has been a member of the First Baptist Church in Hamilton, Madison county, in the State of New York, for eight years, and that no charge has ever been preferred against him to this body. He is highly esteemed by this church, as an able and successful minister of our Lord Jesus Christ.

Done by order, and in behalf of the church.

B. N. LEACH, Pastor.
Hamilton, Nov. 6th, 1843.

NEW WORK ON AMERICAN MANNERS.—A certain Dr. Collyer, who for several years past has been known in this country as a lecturer on Animal Magnetism, having failed to make many converts to his favorite theory, has returned to England for the purpose, it seems, of engaging in a new business. In a letter to the editor of the Boston Daily Mail, he thus announces the result of his labors since his arrival home:—

"I have just completed my book upon American manners, customs and habits. Ten years' life in their midst have given me a knowledge of their character. It will be 'Lights and Shadows of American Life.' I have many true and staunch friends in America; to such they will find their friendship not wrongfully bestowed, but for my enemies, for my traducers, a double-edged sword is drawn, and I promise you it shall not be sheathed till it has struck vengeance in their ranks! The licentiousness of the American press shall be fully exposed;—the vices and crimes that go unmasked and unwhipped of justice shall be uncovered and exposed in all their naked deformity."

The author deserves credit for advising the public beforehand of the contents of his book. He is certainly a very candid man. So it seems it is only the enemies of Dr. Collyer, for whom his "double-edged sword is drawn, and is not to be sheathed till it has struck vengeance in their ranks." Such a book must be highly interesting to the friends of the Mesmeric Doctor, if he has any. This new work would answer well, probably, to bind up with Dicken's Notes, Basil Hall's Travels, and Mrs. Trollope's much admired work on American Manners.

REINSTATED.—We perceive by the last number of the Christian Watchman, that the Rev. William Crowell is again to resume the editorial responsibility of that paper.

The Address on the fourth page was written by the Rev. Dr. Porter, of Farmington. It will repay a perusal.

THE CLARKSONIAN.—The first number of a little 7 by 9 sheet, with the above title, has made its appearance in this city. It is edited by the Rev. J. W. C. Pennington, and is principally made up with the details of his visit to London, his reception at various places, and certificates commending his sermons, &c.

Mr. Pennington is a very worthy man, and for several years has labored very acceptably as pastor of the African church in Talcott street; his mild and inoffensive manners having gained him many friends in the city; but we fear his voyage to England will prove an injury to him, instead of an advantage. He was received with very marked attention in England, probably from the circumstance of his being a colored clergyman, and coming, as he did, from a country where slavery is tolerated, rather than for any peculiar talents of his own. We really hope he will not suffer his vanity to be elated by the civilities he received during his visit.

TRIAL FOR MANSLAUGHTER.—A Mrs. Maria Moore, of Harland, was tried before the County Court now in session in this city, for the crime of manslaughter, alleged to have been committed in the month of March last, by whipping a child named Susan Rice, aged seven years, who was living with the defendant at the time, in so severe a manner as to cause her death a few days afterwards. Suspicion was excited after the child's death, that she died by foul means, and a jury of inquest was held over the body. Mrs. Moore was shortly after arrested on a charge of manslaughter, and held to bail for her appearance at the next County Court. The evidence before the Court was circumstantial. The husband of the defendant was absent from home, and the prisoner was living in the house with the child alone, half a mile from any neighbor. There were marks of violence on the face and limbs of the child, as if made with a whip or stick; and wounds on the legs and hips which appeared to be caused by a larger instrument. At a post mortem examination, which was held two weeks after the death of the child, it was found that there was a hole in the scalp large enough to admit a man's finger, and a considerable quantity of extravasated blood collected on both hemispheres of the brain. It was also proved that the prisoner said she whipped the child a short time before its death. It was claimed on the part of the defence that the child had a severe fall on the ice a short time before her death, and at another time she fell from a chair and struck her head against the corner of a table. This last circumstance was related by a witness who was told so by the prisoner. Witnesses also testified that the child was treated with kindness, and had said on several occasions that she was pleased with Mrs. Moore. The trial lasted three days, and on Saturday afternoon the jury, after an hours' absence, returned a verdict of *guilty*. The penalty is from two to ten years imprisonment in the State Prison. A motion in arrest of judgment was moved.

THE HON. SMITH THOMPSON of the United States Supreme Court, has been dangerously ill at Po'keepsie, N. Y., but at the last accounts was said to be recovering.

We learn from the Baptist Record that Elder Knapp is about to engage in a protracted meeting with the Baptist church in Cohansey, N. J.

MONEY.—The New York Tribune of Saturday last says: "Money is still more plenty than before. It is freely offered on good stocks at 2½ per cent., and the merchants are now appearing as lenders at this rate. The banks are discounting regular paper at 3½ & 4 per cent."

Selected Summary.

Magnetical Attraction.

Prof. Locke has announced to the National Institution the discovery of the pole of the greatest magnetical attraction, so far as known, upon the whole earth. This pole is situated on a little island at Copper Harbor, on the south side of Lake Superior. The remarkable fact that the pole of greatest force or the point where the earth attracts a magnetic needle the most intensely, is not situated at the point or pole of direction, viz., at the point where the magnetic meridians meet, nor the point where the dipping needle stands perpendicular—this was in general pointed out by Major Sabine in his report to the British Association in 1838.

In this report Maj. Sabine has given charts representing the magnetic force so far as ascertained over the earth—by which it appears that the greatest force exists in North America, and that the force increases towards some point, as was supposed, on the coast of Hudson's Bay. This line is drawn through all points where the force is equal to 1.7. This line commencing at Behring's straits, runs eastward on a parallel of 68 degrees of North latitude, bends southward, crosses Newfoundland, includes a small portion of the Atlantic, returns towards the West, meets the coast of Cape Hatteras, crosses the Mississippi below St. Louis, and reaching the Pacific, bends northward and returns nearly or quite into itself at Behring's straits.

Within this great ellipsoid thus described, Maj. Sabine has given a sketch of the interior concentric curve passing through the places where the intensity is equal to 1.8, and he suggested that there may be within it a point of 1.9. Now at the place above named, on Lake Superior, Prof. L. in his late tour last summer, has found a magnetic force so great as 1.92, and has also ascertained that the force is less on the North side of the same Lake than on the south side.

Continuing his researches for five years, Prof. L. has extended his observations personally over 20 degrees of longitude, and 10 degrees of latitude, encountering in these labors all of the privations, fatigues, and perplexities of campaigning through pathless and savage regions; added to this, it has all been accomplished at his own expense. At one time he is seen at Cambridge, Massachusetts, patiently watching the results of the most delicate experiments; at another, on the prairies of Iowa; now in the centre of Kentucky; and back again among the prairie forests of Lake Superior, engaged in the same employment, and yet how few of us are aware that any such labor has been performed.

The result of these researches is ready for publication. Such researches are now being made by the British Government at its own expense: it would be worth the time to ascertain what would be the cost of this voluntary and unpaid labor of one of our citizens.

Some person has discovered that at some of the Jersey mills they mix ground plaster with the buckwheat. Look out for Jersey meal with one eye, and keep the other on Long Island.

The Germans in our principal cities are making contributions for the family of Professor Jordan, of the University of Geissen, now imprisoned for an alleged crime of high treason, (the advocacy of liberal principles), by the Prince of Hesse Cassel. The Germans of New York have sent out \$600, and like sums, it is said, have been contributed at Philadelphia, Cincinnati, &c.

The house of Rothschild have given a hundred thousand florins for the establishment of a hospital and school at Jerusalem.

The exports of tea to Great Britain in the year ending June 30, amounted to black, 40,000,000 lbs., green, 7,500,000 lbs.; total, 47,500,000 lbs.

There are twenty-five cotton factories in the State of North Carolina, with a capital of 1,050,000 dollars invested, and giving employment to about twelve hundred operatives.

The Cincinnati Gazette says that the total number of buildings in that city, is 9,545, indicating a population of 60,000.

A New York correspondent of the Charleston Mercury states that General Bertrand has now in press a work on the campaign of Napoleon in Egypt, dictated to him by the Emperor while at St. Helena, a few months before his death.

The U. S. Raze Independence has been ordered to the Charleston Navy Yard, to be laid up. Her officers and crew are to be transferred to the frigate Potomac, now ready for sea, on board which Commodore Stewart will hoist his broad pennant.

The London (Canada) Enquirer states that last week on Tuesday there was a riot in that place, doing considerable damage to the property of the inhabitants. Among the sufferers are Drs. Anderson, Lee and Cornish.

REMOVAL.—The Baltimore Patriot of Tuesday evening, says:—

"There are reports in the city that there was a flare up in the Capitol yesterday at Washington, which ended in a breach among all the members, except Mr. Tyler and Upshur."

The dwelling house of widow Clarissa and Henry S. Goodwin, in North Coventry, and nearly all its contents, was destroyed by fire on the 20th ult. No insurance.—*Current.*

A tribe of Bohemian Gypsies have arrived at Baltimore. This is the first time this wandering class of creatures have ever been seen in America. One of the girls is represented as very beautiful.

CHEESE.—This article is becoming a very considerable article of export to China. A packer whole in tin called seal filled with sawdust, and soldered so as to exclude the air from it; and in this way it keeps very well during the passage.

AN AGED FAMILY.—There are now living in this place, says the Germantown Telegraph, three brothers and a sister, whose united ages amount to three hundred and twenty-three years.

On the 13th inst., there was a violent snow storm on Lake Ontario, accompanied by severe lightning. The Oswego Palladium thinks there might have been a meteoric shower, which was mistaken for lightning.

Some time since, a gentleman from this city, while stopping at Howard's Hotel, N. Y., had a \$200 check on the State Bank of Albany stolen from him. Yesterday morning, a gentleman looking man named Smith, with a dozen aliases we suppose, presented the identical check to the bank for payment. The teller, thinking all was not right, had him arrested on the spot. On searching him, considerable counterfeit money was found in his possession.—*Albany Journal.*

The new section of the Norwich and Worcester Railroad from Norwich to Gale's Ferry, eight miles down the Thames is now nearly completed. It crosses the Thames just above the steamboat landing at N. and keeps down its east bank. There is no doubt that this extension will be completed before the river is obstructed by ice, so as to supersede on this route conveyance in carriages at all times.

MEXICO.—We have later news from Mexico by New Orleans. The principal item is that the prohibition hereof existing in Mexico, against the entrance into the Republic of Spanish priests, has been removed by a late decree of Santa Ana, and they are now allowed with some slight restrictions, to exercise the functions of their office on the same footing as the native clergy.

A FEMALE TO BE HUNG.—Martha Brown has recently been found guilty at Pickens, S. C., of the murder of her husband, Wm. Brown, and sentenced to be hung in January next.

EXTRAORDINARY WELL.—I have received from a gentleman residing in Wayne county, a bottle of water of very great specific gravity. The hydrometer denotes full saturation, or 100 degrees of the earth which are held in solution.

It is from a depth of 360 feet below the surface, and is from a subterranean river, the volume of which is composed of that fluid. When the auger reached the surface of this river, it fell 14 feet; the water at once rose to the surface, and in a short time inundated the building in which the shaft was sunk. It was accompanied by a large volume of carburetted hydrogen gas.

The current of the subterranean stream is so strong as to cause the stem of the auger to vibrate when held with the hands, and of force sufficient to denote the course of the flow of water. The power of the current is increased by the great specific gravity of the fluid.

The water is transparent. I have placed it in a position to be acted upon by reflected solar light, and it begins to deposit a very minute fibrous precipitate of a chromatic hue.

It holds a great deal of chloride of sodium in solution, and is also separated from it, by evaporation, a beautiful crystallized sulphate of —, in needles of great length.

This water equals in specific gravity the water of the Dead Sea. As soon as the temperature of the weather reaches zero, I will analyze the water and give the public the result.

E. M.

[*Jour. of Commerce.*]

INDIAN TROUBLES.—The Plate Eagle of the 26th ult. says: "We learn that the Sioux committed some depredations in the attached part of Holt a few days since. A correspondent in that section writes us that serious difficulty is daily anticipated with the Sioux and Ojibwas. It was a sad oversight on the part of the Commander of the Military Division, in withdrawing the dragoons, at this crisis, from Fort Croghan."

The particulars of the loss of the bark Windsor, near Havana, have been received at Boston. The crew were all saved, and every attention paid them on shore. On the 30th ult., they embarked on board the Somers for the United States.

The Windsor was insured in Boston for the sum of \$22,000. She had an assorted cargo, valued at \$12,000, which was probably insured.

Young Spencer, the son of the Secretary, who left this State in consequence of having forged his father's name, and who has been in Texas, was lately seen at Independence, on his way to Texas.

Foreign News.

The Ship Caledonia arrived at Boston on Monday morning last, bringing intelligence.

Sixteen days later from Europe.

IRELAND.

Ireland, says Willmer's European Times, continues quiet.

The country is extensively occupied by troops—in fact, the whole available force of the British army has been thrown upon it—the agitation, somewhat subsided in tone, but equally effective in action, continues—the repeal officers are swelled by thousands weekly—the much talked of Conciliation Hall has been opened—two or three men of mark have joined the movement just at the moment it became critical—and the proceedings against the agitators in connexion with the unhappy blunder of the government short-hand writer respecting the identity of Mr. Barrett, coupled with the presentury panel, and other matters, lead to the belief that the whole affair has been managed in a very Irish way. The short-hand writer is to be punished. He is a total stranger in the country—was sent to Ireland to report the speeches for the government, unaccompanied by any person upon whom he could rely for being made acquainted with the personnel of the chief actors, and the consequence is, that he has been hoodwinked by interested parties into making Mr. Barrett, of the *Pilot*, deliver a violent speech at some repeal meeting, at which that gentleman, according to satisfactory evidence, was not present. This blunder which throws an air of ridicule over the prosecutions, has been a good deal canvassed, and in no very complimentary terms towards "powers that be." It would appear, however, that the rumor which had been about for some days, to the effect that the prosecutions were to be abandoned, is not correct. The latest accounts from Ireland, which will be found under the proper head, state that the parties are preparing for their defence—that Mr. O'Connell will defend himself

—and that Mr. Steele will compel the attendance of Sir Robert Peel, the Duke of Wellington, Lord Lyndhurst, and other distinguished members of the government as witnesses.

Since the above was in type, we have received the latest possible news from Dublin—to Friday night. We write on Saturday.—Judge Burton delivered a charge to the Grand Jury of Dublin on the afternoon of Thursday, preceding the departure of the Steamer. The general tone is decidedly in favor of the charges which have been preferred by the Government against Mr. O'Connell and the rest of the Repealers, for "conspiracy and other misdemeanors." As the Judge is what is termed a "constitutional lawyer," the tone of the charge has somewhat alarmed the Repeal party. At the time we write, it is not known whether the Grand Jury has found true bills against the parties; but not the least doubt existed that they would do so, from the fact—part from other reasons—that the jury is composed of eighteen Tories to six Liberals, and with regard to the finding of Grand Jurors, the majority rules the minority. But the strongest rumor of the day is, that traitors have made their appearance in the Repeal Camp, and that some of the members of the association have offered to sell themselves to the Government, in order to ensure the conviction of their fellows! This may or may not be true; but it is certainly a startling effect on both sides of the Channel. Had the rumor merely applied to the members of the association, which amount to thirty-four thousand, it would not have appeared so startling, but the *on dit* is, that the "traitors" belong to the committee or executive branch of the Repeal Association. In the event of true bills being found, the accused, so voluminous is the indictment, will ask for time to plead, and perhaps several days will elapse before the prosecutions formally commence. The number of Government witnesses, in attendance on the Grand Jury, amount to thirty-five. It is further stated that the Government have additional evidence in the back ground, which will not be forthcoming till the proper time. From the systematic arrangements of the crown, it would appear that although their crack witness, Mr. Hughes, the short-hand writer may break down, or have his evidence adversely damaged, from the blunder to which we have adverted, yet, anticipating this, they are prepared with other evidence sufficient to sustain their case. The next packet will, in all probability, carry out the results of the state prosecutions.

SCOTLAND.

At the sitting of the General Assembly of the Free Protestant Church of Scotland, on Wednesday evening, the following letter was read from Sir James Graham to Dr. Chalmers:—

WHITHALL, 8th June, 1843.

"Sir:—I have had the honor of receiving and laying before Her Majesty the address which bears your signature, and which was transmitted by you to me. I am unwilling needlessly to refer to the late secession of a portion of the ministers from the Established Church of Scotland; but the assurance of your continued loyalty has been graciously received, and a declaration was made on behalf of the ministers and elders of a church of Christ; that you will be steadfast in your obedience to the civil power, and that you regard that duty as demanded by the highest authority, and as due to the peace and prosperity of the nation."

"I have the honor to be, Sir, your obedient servant,"

J. R. G. GRAHAM.

"To the Rev. Dr. Chalmers, Moderator of Edinburgh."

This letter was listened to with laughter and hisses; and some demur was made to the usual form of entering it on the minutes. Addresses from distant churches having been received, a declaration was made, expressing satisfaction at the resolution of the missionaries abroad to adhere to the Free Church. A committee was appointed to consider the proposition of the Original Secession Church for a union with the Free Church; and a deputation was received from the United Secession Synod.

Dr. Malan, of Geneva, addressed the Assembly as a deputy from the Evangelical Churches in Geneva. At the conclusion of his address he was thanked by the Moderator in the name of the Assembly. Dr. Malan, seemingly much affected, walked towards the chair, and grasping the hand of the Moderator, earnestly asked that he would desire the Assembly to pray for him. Dr. Makeller was accordingly requested to offer up a prayer; which he did in a very fervid and impressive manner. The whole of this scene was in the highest degree touching, and full of interest.

The finances of the Free Church were privately considered on Thursday and Saturday, and on Monday a report was produced. It appeared that 700 churches were required, at a cost of \$250,000; \$166,722 had been subscribed to the "building fund," and contributions of materials, &c., swelled that sum to \$206,702; and it is said that amount would not warrant an increase of more than £30 to the minister for the half year. The Assembly broke up on Wednesday; to meet again at Edinburgh, on the 16th of May next.

In alluding to the "persecution" of the ministers belonging to the Free Church in Roxburgh during the proceedings on Thursday, Dr. Candlish urged the necessity of taking their case into consideration; which led him to anticipate for the Free Church, certain luxuries usually counted among "worldly vanities." He should rejoice if the liberality of this church, and of all churches of Christendom, were called forth on behalf of these ministers and their flocks, so as to enable them to say to the great men of the earth, "You think to drive the ministers and their people from principles which they have espoused, but the liberality of Scotland, the liberality of Christendom, enables us to put those ministers in a position that, when they shall travel, fifty, or seventy, or a hundred miles to visit their flocks, and to dispense among them the Word of Life, it were a noble thing if it turned out that this Free Church of Scotland, in which we disown Prelatic wealth and Prelatic luxury—a church in which we have no ministers living in palaces and jollity in their own carriages—that the only ministers of the Church of Scotland who were enabled to keep their carriages and their horses were such men."

Marriages.

In this city, on the 9th inst. in Christ Church, by Rev. Mr. COZE, Mr. BENJAMIN G. WHITMAN, to Miss HARRIET, daughter of Mr. LUCAS Nichols, of this city.

In this city, on the 12th inst. by Rev. Mr. MOORE, Mr. GEORGE H. LINDSEY, Mass. and Miss Cleora Morgan, of East Windsor.

In Weathersfield, on the 15th inst. by Rev. Mr. Southgate, Mr. Walter Edwards, of Upper Middletown to Miss Jane Buckley, of Weathersfield.

Baths.

In this city, on the 13th inst. Mr. Frederick Lord, aged 84 years.

In New Haven, on the 10th inst. Gen. Robinson S. Hinman, aged 42.

In Branford, on the 8th inst. Miss Sarah H. Bradley, aged 33.

[The following obituary is re-published at the request of the friends of the deceased in this city, for the purpose of rectifying an error which occurred in the notice last week.]

DIED, in Trenton, N. J. on Wednesday, the 18th ult. at the age of 28 years, of pulmonary consumption, Miss HANNA MARIA COOLEY, daughter of the Rev. Eli F. Cooley, pastor of the 1st Presbyterian church of Trenton. Of this young lady, the highest eulogium that could be written would be a faithful history of her life. Of a remarkably intelligent mind, well informed by education, pleasant in manners and conversation, she was eminently qualified for her station in society. But it was as a Christian that she adorned her station in society. She was most beautifully displayed, and her traits of character were most fondly cherished by her friends. In her 17th year she became by profession a member of her father's church, and since that time, her whole life has been marked by a beautiful consistency, which, while it evinced the sincerity of her faith, could not fail to win the affection of her acquaintance. There was no work of Christian benevolence in which she was not ready to engage; nor scarcely an association for doing good, in which she did not take an active and efficient part. The writer of this notice has had especial opportunity to witness her zeal and fidelity as a teacher in the Sabbath school, and in the distribution of Bibles to the destitute. Yet with the weakness of her genuine piety, she exclaimed, when reminded by her father on the day be-

fore her death that she had been twelve years a member of the church—"How little in so long a time have I done for my Redeemer!" During the rapid progress of her disease, her faith maintained its strength, and her hopes were never clouded. The Saviour, in whom she trusted, did not leave her in the hour of trial, and through his sustaining grace, her state of mind, even to the hour of her departure, exhibited that even quietness and peace which it is so delightful to witness, and so pleasant to remember. Truly the life and the death of the righteous were hers.

DIED, at Berlin, (Kensington Society, Oct. 6th, 1843, GLADDING, aged 73.

A word is due to the memory of the deceased. She was a worthy and beloved member of the Baptist church in New Britain, and adorned the profession she had made by a consistent life, and godly conversation,—delighting in all the commandments of her Saviour. Sister Gladding made a profession about 13 years ago, and united with the Methodist church, having been sprinkled in her infancy. She never was satisfied in her mind that she had believed and been baptized according to the command of Jesus Christ—"that he that believeth and is baptized shall be saved." She felt she had believed in Him, but never had been baptized. About 7 years ago, she came out from her then advanced age, and followed the Saviour where his footsteps led, and was buried with him in baptism. It may be said, "that she died with her armor on." Just one week before she died, she was present at the Church Covenant meeting to renew her covenant vows with a covenant-keeping God. She was taken unwell at the meeting, and never went out afterwards. She had her reason until the last moment, and her mind, clear and calm, fell asleep in the arms of Him in whom she had committed the keeping of her soul, knowing that he would raise it up at the last day. Her bereaved husband mourns, but not without hope; he can say "that it is good that he has been afflicted."

E. A. P.

Receipts for the week ending Nov. 23.

Mary B. Smith, 96; E. Spencer, 2 00; (in arrears \$2.) R. Perry, 2 00.

Lost.

In this city, on the 20th inst. between the store of H. Seaton and John G. Smith, a small dark silk vest BAG, containing face, collar, &c. of some value, together with some change.

Whoever may have found a bag containing the above enumerated articles, and will leave the same at the office of the Christian Secretary, shall be suitably rewarded, and receive the thanks of the owner.

Hartford, Nov. 24, 1843.

Connecticut Literary Institution.—The Fall Term of the Connecticut Literary Institution, at Suffield, will commence on Thursday, Nov. 30th. This Institution affords the facilities for a thorough education in the common and higher branches of English studies, and in the Languages so far as is necessary for the admission to College, or in a course extended according to the wishes of the student. During the next term, particular attention will be given to such subjects as prepare for teaching. Tuition in English, \$4—Languages, \$5. Board in common at cost, varying at different terms from \$1 25 to \$1 42. Suffield, Nov. 17, 1843. D. IVES, Secretary.

Hills Academy.

THE Winter Term of this Institution will commence on Monday, Dec. 11.

The course of studies pursued in this Institution, is extensive and systematic, including those branches which are requisite to prepare the pupil for the common business of life, or for a higher course of collegiate or professional studies. The Principal has, at present, associated with him, a popular English instructor, Mr. Hugh M. Thompson, who will take charge of the common branches and natural sciences; leaving those in Mathematics and the Languages exclusively under the care of the Principal. We wish it understood that it shall be the object of the instructors to raise and sustain the character of the School, so that it may fulfil the highest expectations of all who become its patrons. In addition to the ordinary recitations, weekly Lectures will be gratuitously given upon History and the Natural Sciences, demonstrated by the Apparatus belonging to the Institution.

A. J. FORTIS, Principal.

Essex, Nov. 6, 1843.

Dry Goods! Dry Goods!!

GAY & ROCKWOOD

TAKE this method of returning their thanks to their friends and patrons in Suffield, West Suffield, Enfield and in other towns in Connecticut for their patronage bestowed since we have been in business, and respectfully solicit a continuance, or a call at least, when they visit Springfield, assuring them we will sell Goods as low as at any other Store, and would inform all, that we have now on hand a very extensive Stock of FALL and WINTER DRY GOODS, bought for Cash and will be sold for Cash only, at fair prices.

Our Stock embraces a general assortment of Fancy and Staple Dry Goods. The following articles constitute but a small portion:—Broadcloths, Beavers, Tweeds for Sacks, Cassimeres, Satines, rich Vestings, Super Silk Warp Indiana Cloths, Silk Warp Alpaca, Cotton Warp do, Bombazines, very cheap; Mouslin de Laines, rich Chusans, Chameleon Broadcloths, Parasols, Eoleries, Velvets, Merinos, Zenovia Cloths, Lunettes, elegant Alpaca and Cashmere for Dresses, 5000 yards Prints, white Goods, Brown and Black, of Sheetings and Shirtings, Flannels of all colors, from 11 cents upwards, Cambrics, Worsted, Handkerchiefs, Cravats, Chintzes, Linens, Tickings, Blankets, Gloves, Hosiery, &c., &c.

HOUSE FURNISHING GOODS.—CHEAP.

Clock Stuffs and Trimmings, such as Broadcloths, Indiana and Alpaca Cloths, we shall sell cheaper than ever this Fall and Winter; no mistake!

Net, Flannel, Alpaca, Silk and Cashmere Shawls from 50 cents to \$15 5000 lbs. real Live Geese Feathers, clean, white, sweet and lively, in sacks from 3 lbs. upwards, and every sack warranted genuine, and for sale cheaper than the same quality can be bought at any other store.

All Goods sold at this Establishment warranted cheap, and as good as represented, or the Goods can be returned, and the money will be cheerfully refunded.

DANIEL GAY, J. T. ROCKWOOD.

No. 3 State Street, next store to James Brewer & Co. G. & R. are agents for the Malden Fancy Dye House, Boston. Goods sent and returned free of charge. Dresses dyed for \$1.

Springfield, Mass., Nov. 24, 1843. 6-37

Hats, Caps and Furs.

HAMILTON & CO. have on hand and for sale, a full and choice assortment of Hats, Caps, Furs, Buffalo Robes, &c.

In the line of Furs, may be found Lynx, Siberian Squirrel, and Genet Muffs made up in the best manner, expressly for the retail trade; also, Otter, Seal, Muskrat, Nutria, and Cloth Caps, fur-trimmed, all at the lowest cash prices.

They would also call the attention of the public generally, to their assortment of extra Castor, Mole skin and Cassimere HATS, made of the best material and finished in a superior style to any thing we have heretofore offered to the public. Those who wish to purchase, or those who are anxious to see a beautiful assortment of the above named articles, are invited to call, without delay at 168 Main St., directly opposite the State House, under Union Hall.

Nov. 7. 435

Buffalo Lumber.

